feel their reactions as a spur to its endeavour of mastery and conquest and finally to a greater endeavour of transformation and transcendence. It is possible, when we live inwardly in the depths, to arrive at a state of vast inner equality and peace which is untouched by the reactions of the outer nature, and that is a great but incomplete liberation,—for the outer nature too has a right to deliverance. But even if our personal deliverance is complete, still there is the suffering of others, the world travail, which the great of soul cannot regard with indifference. There is a unity with all beings which something within us feels and the deliverance of others must be felt as intimate to its own deliverance.

This then is the law of the manifestation, the reason of the imperfection here. True, it is a law of manifestation only and, even, a law special to this movement in which we live, and we may say that it need not have been—if there were no movement of manifestation or not this movement; but, the manifestation and the movement being given, the law is necessary. It is not enough simply to say that the law and all its circumstances are an

unreality created by the mental consciousness, non-
existent in God, and to be indifferent to these
dualities or to get out of the manifestation into God's
pure being is the only wisdom. It is true they are
creations of mind Consciousness, but Mind is only
secondarily responsible; in a deeper reality they are,
as we have seen already, creations of the Divine